

least swerving or hesitancy must share in his purposes and fall in with his plans, no matter how much they may believe their plan will work best. There must be leadership and a plan of procedure. Both of these the pastor supplies, the one in his person, the other in his purpose.

All consecrated preachers desire the glorification of God. This must be granted by the congregation; and once granted must be followed in its logical consequences, one of which is the giving up of their methods of work for his. A church ought not to dishonor itself by calling a man as pastor to whom it is not willing to listen.

Also, they must believe in their pastor. This is the result of sharing his purposes and learning to know him and of his ability. Too often churches call pastors whom they do not know, as to his personal character, to qualifications for the work to which they call him.

This is *criminal*. Many a church has been ruined by getting the wrong man. But having once chosen a man after prayer and deliberation, believe in him. He may have eccentricities and personal qualities that you dislike. But believe in him. Pray for his work. Talk to the outsiders about him. Don't exaggerate the truth, but tell the good qualities which he possesses and personally invite your hearer to become acquainted with him.

When once the membership of a church gets thus far, they will begin to realize that the church must stand together. One purpose, and that the purpose of the pastor, must dominate their work and endeavors.

The second way in which the laity may aid the pastor is by being what I shall call, for lack of a better general term, *consecrated*. That term includes more than we sometimes think. If a member is consecrated, he will be willing to do what the pastor desires. Consecration makes men unselfish. Our own pet plans will be most willingly put aside for the sake of the plan of the pastor. He is leader; we are followers. He may not seem wisest; but we will follow that he may have support and encouragement. We may never have seen his program carried out before; but he knows best.

The laity can be of very great help to a pastor, especially to a young pastor, if they will in the proper manner offer suggestions. But you must not expect a pastor to accept all your suggestions. Make them to him and allow him to accept them or reject them as best suits his judgment.

Lastly, be willing to wait for results. A harvest of souls does not appear quickly after the seed is sown. The pastor is at least as anxious as you that results ap-

pear. But he too must wait. He sows the seed and waters it, but God in his own good time gives the increase. Pray on, that souls may be saved, and they will. Work on as the pastor directs. Do not hesitate with excuses of inability or less ability than someone else. Do as he directs. Second the pastor's work with men by your own efforts. Speak to them as he may direct. Attend all the services he holds. Pray for him. Realize that you are a co-laborer with God under the direction of his servant—the pastor.

#### SUCCESSFUL MINISTRY.

A paper read at the Elkhart County Union Meeting at Baintertown, Ind., by JOHN D. WEAVER.

A minister, if I understand the word, is an executive officer. He is a man who is given certain duties to perform. He is an agent appointed to transact or manage business under the authority of another. In this case he is an agent who shall transact business for Christ.

A minister, in this sense, shall conduce to the spiritual needs of the people (I might say wants,) if people always wanted what they need, but ministers know they do not.

To make your church more attractive to your own members as well as to those outside, you must find out the needs of the people and then compromise between their wants and needs. A minister should be largely endowed with human nature—in its phrenological sense. This would enable him to bring his mind to the level and in conjugation with that of every individual. He could then establish the close affinity which exists in all brotherhoods.

Having in this way gained the confidence of his people, they now expect him to be in sympathy with them in trials and troubles. It is always with a sense of relief that they look to a minister. Though he may be unable to keep them in their physical condition, he can give them light on subjects that look dark and tell his people how they can help themselves.

I think the area to which my subject might be extended allows me to say that Christ was a minister, an agent, a man working under authority of another. The way that he caused attraction was by taking an interest in the people to such an extent that they began to take an interest in themselves. He showed them the condition they were in, then taught them how to become better and how to again find favor with God.

I think Christ was a man that lived with the times. He dealt with the questions that confronted the people. When he preached he did not take some old Bible

text and then strain his memory to tell the people how much scripture he could quote without looking in the book, or how many flowery words and literary items he could evolve at each exhalation.

There are a great many men behind our pulpits to-day who are not ministers. They demand a certain amount of pay and ask their people to sacrifice a part of their time listening to some stereotyped prayer, a lot of apologies, and oft times to a sermon that was old when our grandfathers were boys. Why, no, the minister feels no need of any undue exertion on his part to make services more attractive. He sees the same number of people in the same places every evening. They have the same attitudes. My dear ministers, did it ever dawn on your superior intelligence that public opinion demands of a man that he spend a portion of his time in a church pew? No matter what happens while he is there, only that he keeps himself respectable and stays awake while you probably utter more personal assertions than self-sustaining evidences. If a minister is at all observing he may easily tell the motive that brings people to church.

This is a fast age. The world makes great strides forward. Unless we keep abreast we will be trampled under foot. Yet, we have our living to make and it takes so much of our time to do it that even sermons must be strictly up-to-date.

True it is that the knowledge of the past must be our guide in the future. But please remember we have our own lives to live regardless of what some of the old Bible characters have said and done. Please make your sermons fit our life. Tell us how we can better our condition and that of the community in which we live and you will surely have our interest.

Do not preach us to death, only arouse our inquisitiveness. Do not exhaust your subject. We want to do that. You only give us a clear insight. Vary your topics. Shift the scenes. Keep us alert and we will not feel as though we were boring our friends when we invite them to church next Sunday evening to hear something new.

Whoever else may be able to trust us, no one of us ought to trust himself. Others may be sure that we would never fail in fidelity to the right. We know that we are liable to fail at any time. He that thinketh he standeth is already tottering for a fall. Only the one who realizes his constant danger of proving untrue has the possibility of a sure standing in the way of truth.—S. S. Times.